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In the Eastern corner was a small length of inner wall covered with dry grass, from which a shrub was growing so as to leave a covered but hollow space between the walls."

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The altar-post mentioned in the report and which is now in the Museum, is a piece of wood standing some 3½ to 4 feet high and about 5 or 6 inches in diameter. One end has been carved with the result that it appears to be an unmistakeable phallus. That this is intentional, however, has been strongly denied by all those questioned about it, and, from the manner of my informants, I am inclined to believe that what they say is true—as far as it goes, and for the following reasons. In every Luo boma the cattle are tied up at night to wooden posts embedded in the ground. Each beast as a rule has a post—called in Dholuo, " Loch,"—to itself. Where the owner of [531] the boma has an exceptionally fine bullock he marks it out for distinction by putting a metal bell—not unlike a Swiss cattle-bell—round it's neck and further he carves it an especially ornamental Loch. This carving is almost invariably phallic in shape, and I expect that the idol in the Museum was probably a loch uprooted from a nearby boma.

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The point which was stressed to me was that although nearly all carved Loches appear to be undeniably phallic, yet this is entirely accidental and has no intended sexual symbolism or meaning whatsoever. It was just the custom to carve them thus.

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Now I am prepared to believe that the phallic appearance of these Loches is produced unconsciously and without sexual significance, but, considering the geographical origin of the Luo and further the nature of the Mumbo beliefs, I consider that it is more than probable that the Loches in their present-day domestic capacity are the unconscious relics of phallic cults and practices handed down from unremembered antiquity, and have by now lost all their former phallic meaning. That they have been seized on as symbols in this religion is not surprising when one considers firstly their probable origin, which I have just indicated, and secondly the fact that the gospel of Mumboism in its promises of plenty without having to work for it (the phallus always having been the symbol of Fertility and Plenty) is typical of all phallic religions. If their choice of a phallus for a symbol is not an unconscious re-emergence of long forgotten rites, then it is an extremely interesting instinctive gesture that their choice of emblem should coincide with that of other and unconnected races who held parallel beliefs.

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It would seem then that Mumboism is a mixture of the old Luo religion of sun worship, and of an even older religion, long forgotten in the mists of Time and now reappearing in a new guise.

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The prophesies of Mumbo having failed, the cult is dying out, especially in Central Kavirondo, though it appears to be rather more tenacious in South Kavirondo. Further, active discouragement by the Government and the work of the Missions will soon banish it

16: Northcote G-5 (no date) 1907 FL11 Luo FL11

towards marriage, that anyone who touches this tassel has to pay a fine of three goats to the husband.

The women do not wear iron wire to the same extent as their husbands and brothers. These may frequently be seen with from six to ten pieces wound round their arms and legs, which shine from constant rubbing and polishing with oil and fat. Happily there are signs that this wire is going out of fashion, whereby they will be spared the sores and ulcers which are its continual accompaniment. Trade generally will thus be put upon a sound cash basis instead of resting as it has done upon a precarious footing of barter. The Jaluo, who are keen traders, have begun to realise the advantages of the rupee over the iron, being helped to this conclusion by the necessity of having to pay three rupees a year for every hut.

The Jaluo full dress is very striking. A huge hat of monkey or goat skin, or of feathers, often of ostrich, surmounts a well-oiled visage which is ornamented by lines of small white beads across the forehead, nose, upper lip and chin and fastened behind the ear. Round the neck are strings of beads, brass cartridge cases, fetishes, and a round or two of iron wire. Across the chest and sometimes down the back are rows of cowries sewn on to strips of leather; and over the right shoulder hangs a big black feather boa, or an ornament made of the long hair from the wildebeest's tail. The everyday goat skin is discarded. Round the waist they fasten strings of iron beads which they manufacture from iron wire; the iron has an extra polish, and from it depend bunches of feathers. The body is well oiled and sometimes covered with red clay or charcoal. Finally they fasten to the knee and ankle small bells made of iron wire in the shape of broad-bean pods and with one or two small iron beads inside.

Their weapons consist of a spear with a long haft and a short blade, a Masai sword on the right hip and occasionally a bow and arrows instead of the spear. Their shields are very large and heavy, made of buffalo hide and of a peculiar shape; vertically they are about three feet six inches in height; horizontally nearly six feet in length and curved back so that the left side, back and front of the warrior are covered; they are painted red, white and black, often in artistic designs. These designs probably at one time indicated to what family the owner belonged; to-day, however, this idea, if it ever existed, seems to have quite disappeared, each man painting on his shield the pattern which pleases him most. Further investigation on this subject should be made in order to make certain whether the patterns have any peculiar meaning.

Some wear the hair long, twisting it into long thin strings and dressing it with oil and red clay or charcoal. Others partially shave the head, always leaving at least one little tuft, which is cut off and worn by the chief mourner at the owner's funeral. Sometimes the body is striped or spotted with yellow clay in imitation of the zebra or leopard.

Politically the Jaluo are in a semi-feudal state; the tribe is divided up into larger or smaller chieftaincies or clans, which correspond to the old baronies, but there is no one overlord to make the resemblance complete. Nominally the chiefs